



ISSN 0970-5368

**THE** Vol. XLIX, No. 1, Spring/Summer 2024  
**TIBET**  
**JOURNAL**



a publication for the study of Tibet

# The Tibet Journal

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Inland	Rs. 400	Overseas US \$ 50 (Air Mail)
	Single copy Rs. 200	Single copy US \$ 15 (Air Mail)

## ELECTRONIC SUBSCRIPTION

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# The Tibet Journal

*A publication for the study of Tibet*

Geshe Lhakdor  
EDITOR-IN-CHIEF

Yeshe Dhondup  
MANAGING EDITOR

**VOL. XLIX, No. 1, SPRING-SUMMER 2024**

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# ***About the seals of Agvan Dorzhiev and Danzan Norboev***

**Bembya Mitruiev**

This article presents sphragistic data of the seals of Agvan Dorzhiev and Danzan Norboev, as well as the titles given to them by the Dalai Lama XIII Thubten Gyatso. The article introduces previously unknown legends on the seals of Agvan Dorzhiev and Danzan Norboev into scientific circulation. The materials for the study are the Tibetan and Mongolian texts of the Treaty between Mongolia and Tibet of 1913, deposited in the archives of the Federal Security Service of the Russian Federation for the Republic of Kalmykia; travel certificate of Baldan Bodiev who was sent to the Kalmyk Region to collect herbs necessary for Tibetan medicine, published by G. Sh. Dordzhieva in the book *The Repressed Buddhist Clergy of Kalmykia* and the Tibetan biography of the Dalai Lama XIII Thubten Gyatso *Necklace of Amazing Jewels* by Phurbuchok Thubten Jampa Tsultim Tendzin. The study provides a reading of the legends on the seals of A. Dorzhiev and D. Norboev, as well as historical data on the issuance of the seals and titles. The author comes to the conclusion that the seals and titles of A. Dorzhiev and D. Norboev were given by the Dalai Lama XIII. An analysis of the Biography of the XIII Dalai Lama allows us to conclude that seals and titles similar to those given to A. Dorzhiev and D. Norboev were also granted to other religious figures in Mongolia and Tibet.

**Key words:** Agvan Dorzhiev, Danzan Norboev, Dalai Lama, sphragistics, Buryatia

## **Introduction**

Among written sources on Tibetan language, biography Dalai Lama XIII Thubten Gyatso (T. thub bstan rgya mtsho; 1876–1933) *Necklace of amazing jewels* written by Phurbuchok Thubten Jampa Tsultim Tendzin (T. phur bu lcog thub bstan byams pa tshul khrims bstan 'dzin) is one of



little-studied sources of historical information. This biography provides information about A. Dorzhiev and D. Norboev, who personally met with the 13th Dalai Lama.

Agvan Dorzhiev (1853–1938) was not only an outstanding religious figure, the founder of monasteries and schools of Buddhist education “chöra” (T. *chos grwa*), he was also a political figure who took an active part in the historical events of the XIX–XX centuries. The impression of his round seal appears on the Tibetan and Mongolian texts of the Treaty between Mongolia and Tibet of 1913. This indicates his high status in the government of the 13th Dalai Lama.

In 1932–1934 doctor-lamas (Bur. *emchi lamas*) Balzhir Zodbobev and Choini-Dava Tomirgonov who practiced traditional Tibetan medicine would receive patients at the Buddhist temple “Gunzechoinei” (T. *kun brtse chos gnas*) in Leningrad, which Dorzhiev emphatically officially called the “Tibeto-Mongolian Mission”<sup>1</sup>. In 1933–1934 Baldana Bodiev ventures to the Kalmyk region to collect herbs necessary for the manufacture of Tibetan medicines. His travel documents, published by G. Sh. Dordzhieva in her book *The Repressed Buddhist Clergy of Kalmykia*<sup>2</sup>, became the source of the imprint of A. Dorzhiev’s square seal.

The biography of the Dalai Lama XIII mentions Danzan Norboev (1888–1935), sixth incarnation of Ganjurva Gegen, among those who received seals and the title from him. Danzan Norboev received his initial education in the Tsugolsky Datsan (founded in 1801), then, from 1905 to 1907 studied at the Tibetan Labran monastery in Tibetan Amdo province. From 1909 to 1917 he studied at Gomang College of Drepung Monastery, where he received the degree of Geshe Lharamba.<sup>3</sup>

Returning to Buryatia in 1918, Danzan Norboev took the post of the abbot of the Tsugolsky Datsan, which became the source of the institute of reincarnations in Buryatia. An impression of the square seal of D. Norboev, made in red ink, stands on a yellow silk scroll of the constitution (T. *bca’ yig*) of the medical school of the Tsugol monastery, which was written by D. Norboev himself at his residence in Tsugol, in the altar room in the Year of Water Dog (1922–1923) of the fifteenth Rabjung.<sup>4,5</sup>

The purpose of this study is to analyze the seal impressions of A. Dorzhiev and D. Norboev, to determine the content of their legends, and also, based on the documents mentioned above, to find out their origin and meaning.

### Seal of Agvan Dorzhiev

Agvan Dorzhiev also known by his monastic name Agvan Luvsan (T. ngag dbang blo bzang), is mentioned several times in 13th Dalai Lama's biography. Thus, the biography says that on the seventh day of the first Tibetan month of 1888, after five new tsenshab (T. mtshan zhabs) – partners of the Dalai Lama in a philosophical debate – were introduced to the Dalai Lama, he presented them with *khatak*<sup>6</sup>.

Although the name of A. Dorzhiev is not mentioned here, he was probably one of these five new tsenshab, which were added to the two already existing ones. The Dalai Lama bestowed upon the Tsenshab with his own hand a set of clothes, consisting of a monastic vest and other things, as well as tea and silver<sup>7</sup>. After the introduction of tsenshab, the Dalai Lama studied and debated with them daily.

In addition, A. Dorzhiev is mentioned in connection with the offering of a prayer for the long life to the Dalai Lama in 1897:

In the sixth month <...> of the year of the Fire Bird (i.e. 1897 – B. Mitruiev) <...> Gomang tsenshab Luvsang Agwan invited a certain number of monks from Namgyal Monastery and made a large offering of a long-life prayer to [the Dalai Lama].<sup>8</sup>

In addition, A. Dorzhiev acted as an inviting person to the Dalai Lama at the ceremony of the great prayer festival of miracles in Lhasa:

Possessing faith and zeal, the insightful Gomang Tsenshab Luvsan Agwan invited the Dalai Lama to lead the ceremony of the great prayer miracles festival. On the ninth day of [the first Tibetan month] <...> the year of the Iron Mouse (i.e. 1900 – B. Mitruiev), according to the old tradition, [the Dalai Lama], accompanied by a magnificent column of horsemen, arrived at [the temple] Rasa Trulnang, where in the Evam hall gave an audience to many thousands of Chinese and Tibetans, and also enjoyed the festive deep-fried pastry.<sup>9</sup>

And also in the role of a petitioner for the Dalai Lama to remain in this world for a long time:

On the tenth day of [the first Tibetan month] <...> the year of the Iron

Mouse (i.e. 1900 – B. Mitruiev), the benefactor tsenshab Luvsan Agwan gave a detailed explanation of the pure land before [the Dalai Lama], who was at the presiding over the ocean of the assembly of ten thousand monks, thus appealing to him with a prayer that his feet would remain unshakable, like a diamond mountain, and also made innumerable cloud like offerings of items before his eyes.<sup>10</sup>

From the autobiography of A. Dorzhiev it becomes known that he accompanied the Dalai Lama during his visit to Mongolia and China.<sup>11</sup>

This is what is said in the biography of the Dalai Lama about the meeting with the Dowager Empress Cixi in Beijing, which was attended by A. Dorzhiev:

On the 20th day <...> of the eighth Tibetan month <...> of the year of the Earth Monkey (i.e. 1908 – B. Mitruiev) [the Dalai Lama] drove along the central road through the magnificent amazing city [of Beijing] and through many beautiful palace buildings, arrived at the threshold of the eastern gate of the great Wanshoushan<sup>12</sup> palace. There he left the palanquin and was escorted by an official<sup>13</sup> Dashou<sup>14</sup>, an employee of the Ministry of War<sup>15</sup> and other five hundred renown senior civil and military officials to the Renshoudian Palace, where the Empress Dowager<sup>16</sup> [Cixi] was residing<sup>17</sup>. The senior head of the department of foreigners' affairs<sup>18</sup> invited the Grand Ruler (i.e., the Dalai Lama–B. Mitruiev) inside, where he appeared before [the Empress Dowager] along with an interpreter<sup>19</sup> and his entourage consisting of the Vinaya teacher from the Drepung Monastery, the Beijing interpreter Ngawang Gendun, Kundeling Dzasak's attendant Lobsang Shedrub, chief steward Jampa Gelek, senior master of the altar Lobsang Öser and debate partner Senior Abbot Ngawang Lobsang.<sup>20</sup>

It remains unknown whether A. Dorzhiev was present at the meeting of the Dalai Lama with Emperor Guangxu (1871–1908), since the biography mentions only four officials from his personal circle (T. *zhabs zhu sku bcar mkhan po bchi*) who accompanied the Dalai Lama<sup>21</sup>. Although Agvan Dorzhiev does not often appear in the biography of the Dalai Lama, he is invisibly present in it when mentioning the tsenshabs who accompanied the Dalai Lama.



Also in the biography of the Dalai Lama there is a legend associated with the Russian state, the source of which is presumably A. Dorzhiev. We will present it here:

Once upon a time, one Russian Tsar<sup>22</sup>, who possessed strength, wealth and the greatest power, heard about the glory of the Supreme Lord (i.e. the Dalai Lama – B. Mitruiev), sent his internal minister Humsi<sup>23</sup> to Wutaishan with great offerings and a request for the birth of an heir. The Dalai Lama made a promise. Soon this Tsar had an amazing son, who looked nothing like a Russian child, but appeared to be a Tibetan boy. As a result, the king believed in the power of the Great Lord and the teachings of Buddha and built several Buddhist temples and monasteries in that country, which did not exist before, and established services and offerings there. The prince<sup>24</sup> became known as ‘the prince of the Dalai Lama.’ The next year, when the Supreme Ruler (i.e. the Dalai Lama – B. Mitruiev) returned from China to the Kumbum Monastery, the Russian Tsar again sent his inner minister Humsi<sup>25</sup> to the [Dalai Lama], sending through him beautiful sumptuous offerings, money and gifts in gratitude for the birth of a son.<sup>26</sup>

Despite the fact that in recent years several works containing letters of Agvan Dorzhiev have been published<sup>27</sup>, almost no information about the seal of Agvan Dorzhiev is available, since these documents do not have his seals. However, in the autobiography of A. Dorzhiev, written by him at the age of 70 (i.e. 1924) in Tibetan, it is said:

By order of the Omniscient Lord of the Victorious Ones (i.e., the Dalai Lama – B. Mitruiev), who saw a lump of dirt as gold, I was awarded the rank of senior abbot<sup>28</sup>, and was given an official document conferring the title ‘Assistant for Religious Affairs’, round and square seals, as well as *katak*.<sup>29</sup>

Based on the sequence of events described in the autobiography, we can conclude that Tibetan government and supreme ruler granted the seals to A. Dorzhiev approximately in 1900–1901.

In 1901, Agvan Dorzhiev was officially appointed as the plenipotentiary representative of Tibet to the Russian government<sup>30</sup>. It is possible that the



seals and title were given to A. Dorzhiev by the Dalai Lama specifically for his mission in Russia.

It is interesting to note that this paragraph is missing from A. Dorzhiev's autobiography in Mongolian, written by him in 1921<sup>31</sup>. From this passage we know that A. Dorzhiev had two seals, one round, the other square. Did the impressions of these seals survive till our time?

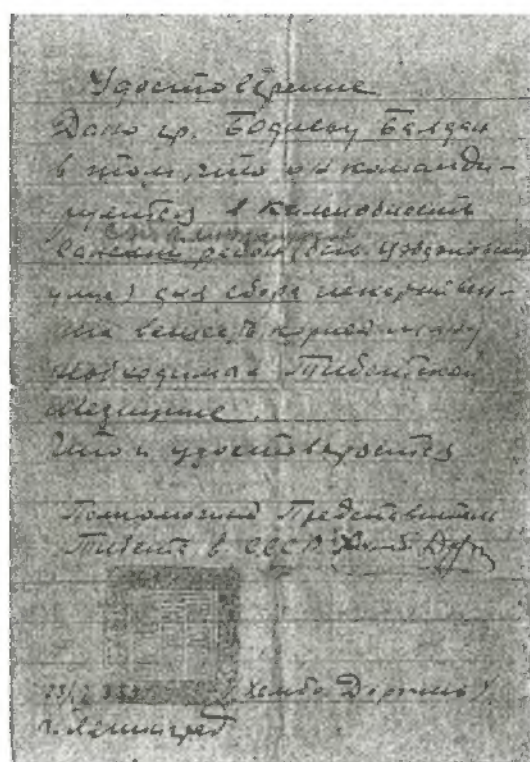
The impression of a round seal (Ill. 1) appears on the Tibetan and Mongolian texts of the Treaty between Mongolia and Tibet of 1913<sup>32</sup>, during the signing of which Agvan Dorzhiev acted as the plenipotentiary representative of the 13th Dalai Lama<sup>33</sup>.



Round seal of A. Dorzhiev

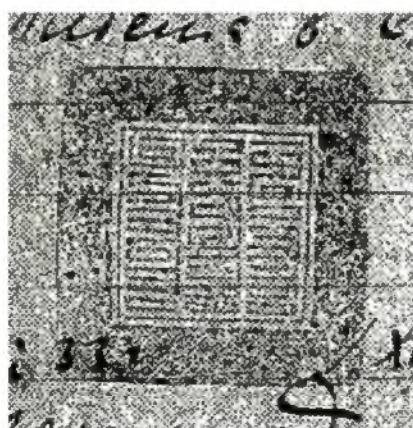
The imprint of Dorzhiev's round seal is made with red ink or paint. Inside the frame of two concentric circles is a legend in the form of an imitation of the square letter of the Phagpa Lama. Directly above the legend is a sign resembling the Chinese character "w" (C. 兀). At the top of the seal, on its edge, there is a crescent moon and a solar disk. Unfortunately, the further fate of this seal is unknown.

Thanks to the research work of G. Sh. Dordzhieva, who discovered Baldan Bodiev's travel certificates in the archives of the Federal Security Service of the Russian Federation for the Republic of Kalmykia and published them, we have the opportunity to get have a look at the impression of another, square seal of A. Dorzhiev. Baldan Bodiev's travel certificates, sent to the Kalmyk region to collect herbs necessary for Tibetan medicine, dated May 23, 1933 and June 1, 1934, were issued in Leningrad and signed by Khambo Dorzhiev.<sup>34</sup>



Baldan Bodieva's travel certificate, May 23, 1933

Of the two surviving impressions, the seal impression on Baldan Bodiev's travel certificate dated May 23, 1933 is clearer. (Ill. 2)<sup>35</sup>



Square seal of A. Dorzhiev

The square seal of A. Dorzhiev (Ill. 3) contains a legend written in the square script of the Phagpa Lama. Since the image is not clear enough, a reconstruction of the seal is presented here.<sup>36</sup> (Ill. 4)



Reconstruction of the square seal of A. Dorzhiev

The legend on the seal is text in Tibetan and Mongolian reads: *sha cing thos lag chi tham ga*, "Seal of the Assistant for Religious Affairs". Šacin tuslayci (T. *sha cing thos lag chi*) – title in Mongolian. Since the image of the seal on the document is black and white, it is impossible to determine exactly what color of ink was used for the imprint. However, based on the fact that the imprint of the square seal of D. Norboev on the constitution of the medical faculty of the Tsugolsky Datsan was put in red ink or ink, it can be assumed that the imprints of the square seal of A. Dorzhiev, also received from the Dalai Lama, were also put in red ink or ink. After the word šacin in the Mongolian part of the legend there is no possessive suffix; in its correct form, this word form should be written šacin-u (modern Mong. *шашны*). After the word tuslayci there is no Tibetan possessive suffix, in the correct form this word form should be written *thos lag chi'i / chi yi*.

This title is *šacin tuslayci*, *Assistant for Religious Affairs*, was a title bestowed by the Dalai Lama on various religious figures. Thus in 1914, the same title, as well as the square and round seals, were bestowed by the 13th Dalai Lama on the seventh incarnation of the *terton* Pema Lingpa Pude Gomchen Konchok Tenzin Rabgye (T. *spus bde sgom chen dkon mchog bstan 'dzin rab rgyas*):

For excellent service during the period when the Supreme Ruler (i.e. the Dalai Lama – B. Mitruiev) was on a visit to China and Mongolia,

the seventh incarnation of the tertön Pema Lingpa Pude Gomchen Konchok Tendzin Rabgye was given a reward in the form of the title 'Assistant for Religious Affairs', square and round seals, a gilded pommel and hood for a horse, and the right to sit on the medium seat of the abbot with three cushions along with pillows.<sup>37</sup>

The same title was given to Derbet Dzodba Lama Sherab Gejyal:

The twenty-ninth day <...> of the seventh Tibetan month <...> of the year of the Earth-Horse (i.e. 1920 – B. Mitruiev) at the request of the Derbet Dzodba Lama Sherab Gejyal, he was given the title "Assistant for Religious Affairs", square and round seals and gifts.<sup>38</sup>

From the biography of the Dalai Lama, we learn that similar round and square seals were issued to other religious figures:

Tulku of Dzogchen Pema Rigdzin (T. rdzogs chen pad+ma rig 'dzin gyi sprul sku) was given the title of great pandita (T. paN+Di ta chen po), as well as round and square seals<sup>39</sup>;

Lobsang Sherab (T. blo bzang shes rab), abbot of the Chökhör Ling Monastery (T. chos 'khor gling) in Derbet Khoshun<sup>40–41</sup>;

Ladakh Tulku (T. la dwags sprul sku)<sup>42</sup>;

Drepung Gomang Lharamba Lobsang Dorje (T. 'bras' sgo mang lha rams pa blo bzang rdo rje)<sup>43</sup>;

Gyalthang Tulku of Sera Me Monastery (T. ser smad rgyal thang sprul sku)<sup>44</sup>;

Trehor Nagtsang Tulku (T. tre hor nag tshang sprul sku)<sup>45</sup>,

Tsiu Tagna Tulku (T. tsi'u stag sna sprul sku)<sup>46</sup>;

Mahāpaṇḍita Sangga (T. ma hA paN+Di ta rje sang+gA)<sup>47</sup>,

Bering Lama (T. sbas ring bla ma) and Kachen of Tashi Lhunpo (T. bkras lhun dka' chen)<sup>48</sup>;

The tutor of Chankya Hutugta (T. lchang skya yongs 'dzin),

Tshe Monling Tulku Ngawang Lobsang Tenpa Gyaltsen (T. tshe smon gling sprul sku ngag dbang blo bzang bstan pa'i rgyal mtshan) was given the title śacin delgegci (T. sha cin tel gig che), "Spreader of Religion", and seals<sup>49</sup>;

The abbot of the tantric monastery Gandan Shedub Ling (T. dga' ldan



bshad sgrub gling) of the Khorchin Gorlos khoshun of Dzasak Yeshe Wangyur (T. dza sag ye shes dbang bsgyur) was given the title *śācīn cīng nayiraltu* (T. sha cin ching ni ril lu), “Creating Strong Harmony in Religion”, and seals<sup>51</sup>;

Lhundrub Khansar Tulku Lobsang Tenzin Chophel (T. lhun grub khang gsar sprul sku blo bzang bstan 'dzin chos 'phel), belonging to the monastery of Tashi Phende Ling (T. bkra shis phan bde gling) of the Derbet Chinwan's khoshun was given the title *cīng biśireltū* (T. chung be zhi ral thu), “Having Strong Faith”, and seals<sup>52</sup>;

Tulku Lobsang Jampel Tenpa Gyaltsen (T. blo bzang 'jam dpal bstan pa'i rgyal mtshan) from Ganden Monastery Choling Gendun Phel (T. dga' ldan chos gling dge 'dun 'phel) of Dzasagtu Wan of Khalkha khoshun was given the title *nayiraltu* (T. ni ri thu), “Creator of Agreement”, and seals<sup>53</sup>.

### Seal of Ganjurva Tulku

From the biography of the Dalai Lama, it is known that D. Norboev, whose full monastic name is Lobsan Lundog Dambī Nima<sup>54</sup>, met with the Dalai Lama several times. The first meeting took place at Wutaishan in 1908. Before his own visit to the Dalai Lama, his envoys visited him:

In the year of the Earth Monkey (i.e. 1908 – B. Mitruiev) <...> [The Dalai Lama] gradually arrived in Suishuyan<sup>55</sup>, where he was met by the Buryat Namdak Noyon<sup>56</sup> and his people, as well as the envoys of the new incarnation of Ganjurva, who came to greet [the Dalai Lama].<sup>57</sup>

Then Ganjurva Gegen himself met with the Dalai Lama.

In the second Tibetan month <...> of the year of the Earth Monkey (i.e. 1908 – B. Mitruiev) <...> The Buryat Ganjur Lama and four servants made a magnificent offering and received an audience. They reported that in the name of the new incarnation of Ganjurva, land had been purchased and a new monastery was being built.<sup>58</sup>

The next meeting took place a month later:

On the fifteenth day <...> of the third Tibetan month (1908 – B. Mitruiev) <...> the Buryat Ganjur Lama and Nyarva again received an audience in the chambers of [the Dalai Lama]. They reported that

the previously mentioned new monastery under construction with a residence and prayer hall would soon be completed. [The Dalai Lama] offered praise and expressed his sincere joy.<sup>59</sup>

During his next meeting with Ganjurva Gegen, the Dalai Lama gave the name to his new monastery:

In the sixth Tibetan month (1908 – B. Mitruiev), in connection with the completion of the construction of a new monastery, the Buryat Ganjur Lama arrived to hand it over to the Supreme Lord (i.e. the Dalai Lama – B. Mitruiev). [The Dalai Lama] went with important members of his entourage and performed the consecration ritual, and also opened the gate of beneficial interdependence (i.e., performed the opening ceremony of the monastery). He bestowed long life empowerment more than ten times on disciples—suitable vessels—as well as countless oral transmissions. He also bestowed the name “Tashi Tegchen Ling” on the newly built monastery. In order for the monastic community, as well as the training and practice of dharma, to prosper for a long time in this monastery,<sup>60</sup> he gave instructions and teachings and visited [the monastery] several times.<sup>61</sup>

After the Dalai Lama returned from exile in India, Ganjurva Gegen was one of those he met in Samding, in Tibet:

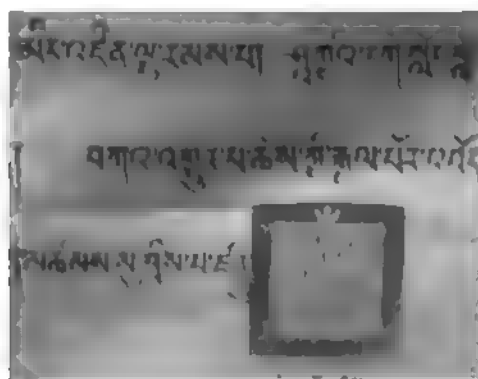
[In 1912 in Samding] Kundeling Dzasak Lobsang Shedrub, the senior commander of U-Tsang, who came to greet [the Dalai Lama], the envoy of the Dzopa from the precious throne holder from Tsemon Ling, Nyon Sonam Tobye and the Buryat Ganjur Tulku made an offering with requests.<sup>62</sup>

The biography of the 13th Dalai Lama says the following about the granting of the title and seals to Ganjurva Gegen:

In the year of the Fire-Snake (i.e. 1917 – B. L. Mitruiev), arrived with a farewell bow the Buryat Ganzhur Tulku Lobsan Lundog Damba Nima, who was leaving for his homeland having completed his studies and received the rank of [geshe]. [The Dalai Lama] bestowed

the Tulku [title] ‘Spreader of Religion’ (T. *sha cin man +ta ko lag che*), [to his] [shan]-zodba [rank] “khen-chung” (T. *mkhan chung*), to [his] soibon [rank] ‘letsen chekha’ (T. *las tshan che kha*)<sup>63</sup>. [The Dalai Lama] gave him an umbrella, a palanquin, a gilded pommel and a horse hood, and a corresponding diploma of title, a square and round seal, and other wonderful farewell gifts to take home.<sup>64</sup>

An impression of the square seal of Ganjurva Gegen was preserved on the scroll of the “Constitution of the Medical Faculty of the Tsugolsky Datsan” (Ill. 5)<sup>65</sup>



Seal impression of Ganjurva Gegen D. Norboev

The legend on the seal is a text written in square Phagpa Lama script in Mongolian and Tibetan, placed in four columns. At the top of the seal is a sun and crescent sign, which often acts as a sign to mark the top side of the seal.

The text opens with an initial sign called in Tibetan *dbu khyud*, and in Mongolian *biry-a*, followed by the legend itself in Tibetan and Mongolian: *sha cin / man tu ko / lag che'i / tham ka rgyal*. The first three columns are the Tibetan transliteration of the Mongolian title “*śaśm-i manduṣuluyçi*”<sup>66</sup> (Modern Mong. *шашныг мандуулагч*), “Exalting religion”<sup>67</sup>. It is interesting to note that this is the same title as “*шашини мандагулукчи*”<sup>68</sup> was granted in 1723 by Emperor Yongzhen (1678–1735) to the Jetsundamba-hutukhta, along with a gold seal and a diploma on a gold sheet<sup>69</sup>. The bearer of a similar title *śar-a śaśm-i manduṣuluyçi* was Rakho-khutugta<sup>70</sup>. This title is represented in the legend of his seal<sup>71</sup>.

The phrase *tham ka rgyal* in the fourth column is the traditional ending

to many legends on Tibetan seals: "May the seal be victorious." Thus, the full text of the legend is: "May the seal of the One Exalting religion be victorious."

The legend contains several special features: the grapheme *ca* in the word *sha cin* is written in a mirror image in the horizontal plane. Such a mirror image of some elements of the legend is found, for example, on the seal of the Oirat ruler Davatsi<sup>73</sup>. Another distinctive feature of the legend is the place filler<sup>73</sup> found at the lower end of the third column. Visually, this place filler is similar to the Tibetan grapheme *dza*, but in this case it is used only to fill the void created in the process of arranging the text of the legend.

In the word *sha cin* of the Mongolian part of the legend there is no indicator of the accusative case, this word form in the accusative case should be written *šacin-i* (Modern Mong. *шацныг*). Mongolian words *šacin* and *šasin* are variant spellings of the same word.

Until his death on September 21, 1935, Ganjurva Gegen lived in the St. Petersburg Buddhist temple "Gunzechoinei" built by A. Dorzhiev. The death of D. Norboev occurred under unclear circumstances in the village of Lakhta, Prigorodny district, Leningrad region.<sup>74</sup>

According to information received from Yu. I. Elikhina, an employee of the Oriental Department of the State Hermitage, the original seal of D. Norboev was kept in the collection of S. D. Dylykov, and in 1936 it was transferred to the Hermitage, where it is kept to this day. Unfortunately, unlike the round seal of A. Dorzhiev, information about the round seal of D. Norboev and its imprints could not be found.

From the biography of the Dalai Lama, we know that D. Norboev was not the only one to whom the XIII Dalai Lama bestowed this title. Thus, in the same biography of the 13th Dalai Lama it is said.

To Tulku Lobsang Thubten Nyima from Monastery Gandan Damba Darja Ling of the Khoshun Mongol Tsagan [Dalai Lama] granted the right to sit on the abbot's seat, the seal and the title '*šasin-i manduyuluyci*' and gifts.<sup>75</sup>

## Conclusion

Thus, this study presents a reading of the legends on the seals of A. Dorzhiev and D. Norboev, representing the titles *šacin tuslayci* and *šasin*



manduyuluyci, which were granted by the Dalai Lama XIII not only to A. Dorzhiev and D. Norboev, but also to other Mongolian and Tibetan religious figures. As we have seen in the case of other recipients of seals and titles from the Dalai Lama, such seals and titles were bestowed for special services to the Dalai Lama or in recognition of important role that the recipients played in Buddhist circles in their home countries. These titles indicate the high position of A. Dorzhiev and D. Norboev in the Buddhist hierarchy and closeness to the Dalai Lama XIII Thubten Gyatso.

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## Notes

1. Andreev, 2004. P. 156.
2. Dordzhieva, 2014. P. 173, 175.
3. Highest academic degree in the Gelug school of Tibetan Buddhism.
4. Rabjung (T. rab byung) the sixty-year cycle of the Tibetan calendar.
5. Bardaleeva, 2015. P. 26.
6. phur bu lcog, 2010a. P. 274.
7. phur bu lcog, 2010a. P. 275.
8. me bya (1897) <...> zla ba drug pa'i nang <...> sgo mang mtshan

zhabs blo bzang ngag dbang nas rnam gra grangs bcad gdan bskul gyis brtan bzhugs legs 'bul rgyas par spros [phur bu lcog 2010a. P. 447] (Here and on the translation from Tibetan is done by B. Mitruiev).

- 9 lcags byi <...> dad brtson mam dpyod yangs pa sgo mang mtshan zhabs blo bzang ngag dbang nas cho 'phrul smon lam chen mo'i tshogs mgon du spyan 'dren gsol ba btab pa bzhin tshes dgu nyin sngar lam chibs rags kyi bkod pa rgyas gshoms dang bcas ra sa 'phrul snang du chibs bsgyur thog/ e waM du rgya bod kyi skye bo stong phrag du mar mjal kha dang / phebs ston gyi dkar spror dgyes bzhin rol [phur bu lcog 2010a. P. 528].
10. tshes bcu gsum nyin khri khrag 'dus pa rgya mtsho'i tshogs dbus su zhabs sor bkod par yon gyi bdag po mtshan zhabs blo bzang ngag dbang nas zhing khams bshad pa zhib rgyas kyi sgo nas zhabs zung rdo rje'i lhun po ltar brtan pa'i gsol 'debs dang dngos 'bul gyi mchod sprin tshad las 'das pa spyen lam du bstar te legs par mchod [phur bu lcog, 2010a. P. 528]. Apparently, the same event is described in Ya Hanzhang's book "Biographies of the Dalai Lamas" [Hanzhang, 1991. P. 595].
11. Dorzhiev, 2003. P. 57, 59.
12. Mount Wanshoushan (C. 万寿山; pinyin wànshòushān); literally Longevity Mountain (imperial mountain, located in the Summer Palace).
13. Yucheng (C. 右丞; yòuchéng) an official.
14. Dashou (C. 达寿; Dáshòu), an employee of the Lifang Department.
15. Junji (C. 军机, jūnjī), employee of the Ministry of War (Qing Empire).
16. Renshoudian (C. 仁寿殿, rénshòudiàn), Palace of Virtue and Longevity (palace in Yiheyuan Park, Beijing).
17. Empress Dowager (C. 皇太后, huángtāihòu).
18. Head of the Department of Foreigners' Affairs (C. 理藩部堂官, Lǐ fān bù táng guān).
19. Translator (T. thung si; C. 通司; tōngsī).
20. hor zla brgyad pa'i <...> tshe nyi shu <...> dpal dang ngo mtshar phun sum tshogs pa dang ldan pa'i grong khyer dang khang bzang



bkod pa khyad 'phags mang po'i dbus lam brgyud pho brang chen po wang shu khran zhes pa'i shar phyogs kyi chab sgo'i 'gag tu phebs pa na phebs byams las bshol/ rin khru'u tan gzims chung du hong tha'i hu phebs bzhugs thog yul chan rda khrin dang / cun ji sogs zhi drag dpon rigs che bar grags pa lnga brgya skor nas brang ban zhus rlis khang sbug thang kwan che ba nas gong sa rin po che gdan drangs shing / skad sgyur thung si dang zhabs zhur 'bras spungs 'dul ba slob dpon dang / pi cing lo tsA pa ngag dbang dge 'dun/ gam bcar kun gling dza sag blo bzang bshad sgrub/ gsol dpon che ba byams pa dge legs mchod dpon blo bzang 'od zer/ mtshan zhabs mkhan che blo bzang ngag dbang bcas lhan cig tu bcar [phur bu lcog, 2010b. P. 88].

21. phur bu lcog, 2010b. P. 89.
22. Probably Nicholas II (1868–1918).
23. Probably Hunsī is a Tibetan pronunciation of the name Gustav, which means Carl Gustaf Emil Mannerheim (1876–1951), who met the Dalai Lama on Wutaishan on June 25, 1908 [Mannerheim, 1999. P. 40].
24. Apparently, this refers to Tsesarevich Alexey Nikolaevich Romanov (1904–1918).
25. Probably this is some other Russian official, since C. G. Mannerheim no longer met with the Dalai Lama.
26. skabs shig tu ru su'i rgyal bo stobs 'byor dang / mnga' thang shin tu che ba zhig gis gong sa chen po'i snyan pa rgyang nas thos te nang blon hong se zhes pa zhig n bo rtse lngar chad du mngags nas 'bul dngos rgya che dang bcas rgyal por ngs brgyud 'dzin pa'i sras shig yong ba'i skyabs 'jug zhus par zhal bzhes bzang po stsal cing / ring por ma thogs par rgyal po der ru su'i rigs dang gtan mu 'dra ba'i bod phrug gi byad dbyibs can gyi sras khyad 'phags shug btsas pas gong sa chen po'i byin mthu dang / nang pa'i chos lugs la yid ches mos par gyur te yul der sngar med pa'i nang pa'i lha khang dang dge 'dun gyi gnas gzhi 'ga' zhig gsar du bskrun nas phyag mchod sri zhu bgyid pa dang / sras de la'ang tA la'i bla ma'i sras zhes 'bod par grags/ de'i phyi lo gong sa mchog rgya nag nas sku 'bum du phyr phebs skabs ru su'i rgyal po nas nang blon hong se zer ba slar yang sku gam du brdzangs nas sras byung ba'i thugs rje legs 'bul dngul dngos rgya chen po phul [phur bu lcog, 2010b. P. 80-81].

27. Belov, Svyatetskaya, Shaumyan, 2005; Samten, Tsyrempilov, 2012; Ishihama, Inoue, 2022.
28. Khenche (T. mkhan che) A third-ranking high-ranking monk official in the traditional Tibetan government [Glossary, 2023].
29. rgyal dbang thams cad mkhyen pa nas// gus bar bong ba gser gzigs kyis// mkhan che'i go sa stsal ba dang // sha cang [cing] thos lag che zhes/ tsho lo bka' shog tham ka yang//gru bskor gnyis bcas gsol ras stsal [ngag dbang blo bzang, publication date unknown. P. 24]. An English translation of A. Dorzhiev's autobiography in Tibetan was published by T. Norbu and D. Matrin [Norbu, Martin, 1991].
30. Andreev, 2004. P. 195.
31. Dorzhiev, 2003.
32. Batsaikhan, 2011. P. 628, 629.
33. Kuzmin, 2011. P. 123.
34. Dorzhieva, 2014. P. 173, 175.
35. Dordzhieva, 2014. P. 173.
36. The author expresses gratitude to A. D. Zhamsoev for his assistance in preparing the reconstruction of the seal.
37. gter ston pad+ma gling pa'i skye phreng bdun pa sbus [spus] bde sgom chen dkon mchog bstan 'dzin rab rgyas nas gong sa mchog rgya sog tu phebs bzhugs skabs sri zhu legs par bsgrubs pa'i gzigs bzos su sha cin thos lag chi zhes pa'i cho lo dang / tham ga grub sgor/ rta tog ze long khebs/ mkhan gdan 'bring kha zhes gdan thob gsum gdan snye 'bol dang bcas pa dang / [phur bu lcog, 2010. P. 223].
38. sa rta <...> tshes nyer dgu nyin <...> dur bed bla ma'i mdzod pa shes rab dge rgyal gyis zhus ngor sha cin thu sa lag chi zhes pa'i cho lo dang /tham ga gru sgor bcas gsol ras stsal/ [phur bu lcog, 2010b. P. 318].
39. phur bu lcog, 2010 a. P. 358.
40. Banner (Qosighun or khoshun) as former division of all Mongols under Qing rule (1636–1912) grouped in aimag (league), sometimes transcribed by hoshuns or khoshuns [Grousset, 1970. P. 530].
41. phur bu lcog, 2010 a. P. 368.
42. phur bu lcog, 2010 a. P. 427.

43. phur bu lcog, 2010a. P. 489.
44. phur bu lcog, 2010a. P. 490.
45. phur bu lcog, 2010a. P. 538.
46. phur bu lcog, 2010a. P. 590.
47. phur bu lcog, 2010b. P. 25.
48. phur bu lcog, 2010b. P. 42.
49. phur bu lcog, 2010b. P. 50.
50. phur bu lcog, 2010b. P. 193.
51. phur bu lcog, 2010b. P. 270.
52. phur bu lcog, 2010b. P. 401.
53. phur bu lcog, 2010b. P. 423.
54. Bardaleeva, 2015. p. 22.
55. We were unable to identify this location.
56. Noyan (Modern Mong. ноён) lord, chief.
57. de nas rim gyis byon par zhus hri yan du sbo rad thu mam dag no yon can dang / bka' 'gyur so ma'i mtshams 'bul mi sna [phur bu lcog, 2010b. P. 63].
58. de nas rim gyis byon par zhus hri yan du sbo rad thu mam dag no yon can dang / bka' 'gyur so ma'i mtshams 'bul mi sna [phur bu lcog, 2010b. P. 70].
59. zla ba gsum pa'i nang <...> tshes bco lnga nyin <...> sbo rad thu bka' 'gyur bla ma dang / gnyer pa nas slar yang gzims chung mjal kha'i thog sngon zhus dgon pa gsar btab pho brang 'du khang dang bcas pa ring min zin rgyu yin lugs kyi snyan sgron zhus par legs so'i dbyugs dbyung yang dag par stsal [phur bu lcog, 2010b. P. 70].
60. We were unable to identify this monastery. It may have been located in the Tibetan province of Amdo.
61. zla ba drug par <...> sbo rad bka' 'gyur bla ma nas dgon pa gsar btab dang 'brel gong sa chen por 'bul sbyor zhus par sku 'khor hraghs bsdus kyis byon nas rab gnas dang / rten 'byung gi sgo 'phar phye/ snod ldan du mar tshe dbang tshar bcu phrag brgal ba dang / lung rgyun yang tshad las 'das pa spel bar mdzad/ gong gsal dgon gsar

der ming bkra shis theg chen gling zhes stsal zhing / dge 'dun gyi sde dang / bshad sgrub yun du 'phel phyir zhal ta bka' slob mdzad par yang yang phebs bzhugs mdzad [phur bu lcog, 2010b. P. 80].

62. kun gling bla brang gi dza sag blo bshad dang / dbus gtsang dmag spyi che ba/ tshe gling khri rin po che'i mtshams 'bul mdzod pa/ snye yon bsod nams stobs rgyas/ sbo rad thu bka' 'gyur sprul sku bcas nas rten gsol dang [phur bu lcog, 2010b. P. 180].
63. Title for 5th rank officials in the traditional Tibetan government.  
me sbrul lo <...> 'bras sgo mang sbo rad thu bka' 'gyur sprul sku blo bzang lung rtogs bstan pa'i nyi ma slob gnyer dang / ming btags zin te rang yul phyir log la thon phyag thog/ sprul skur sha cin man+ta ko lag che dang / mdzod par mkhan chung / gsol dpon la las tshan che kha/ rang yul du gdugs dang / byams/ rta tog ze long sogs brgya bas 'thus kyi cho lo'i bka' shog dang / tham ga gru sgor/ thon rdzongs gzab pa bcas gsol ras stsal [phur bu lcog, 2010b. P. 270-271].
64. The author expresses gratitude to S. B. Bardaleeva for providing the image of the seal impression of Ganjurvv-gegen.
65. The author expresses gratitude to B. Natsagorzh for his help in determining the Mongolian title.
66. S. L. Kuzmin also translated this title "Exalting Religion" [Kuzmin, 2016. P. 46].
67. A. M. Pozdneev translated it "enlightener of faith" [Pozdneev, 1883. P. 399].
68. Pozdneev, 1883. P. 396.
69. The author expresses gratitude to V.L. Uspensky for pointing out this fact.
71. Öbür mongyol, 1987. P. 127.
72. Mittruev, 2022. P. 32.
73. A sign used to fill empty space, usually without independent meaning.
74. Bardaleeva, 2015. P. 23.
75. mong gol tsha kang shog dga' ldan dam pa dar rgyas gling gi sprul sku blo bzang thub bstan nyi mar mkhan po'i gdan thob dang / sha cin man ta ko lag che'i lung las gsol ras stsal [phur bu lcog, 2010b. P. 339].



